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E PLURIBUS UNUM.

CLASS ESSAY.

True education bestows intellectual and moral benefits, and is a means of procuring material advantages. It gives strength to understand one subject thoroughly as well as the ability to think independently on many subjects. It enables us to comprehend the nature and purpose of created things, renders us sensible to the beauties and joy-giving powers of nature, and through them teaches mankind that there is a Creator, a God, the supreme beauty, goodness, and excellence. But to achieve such results, it is necessary that the factors of education, be they relative to the moral, intellectual, or physical man, are harmoniously applied; and this is only possible at an educational institution that meets all the requirements of a seat of learning and culture. Self-education has achieved great results, but it would be folly to assert that it has been superior or equal to an education acquired under the direction of educators.

Cardinal Newman remarks that the very presence of knowledge in us is valuable, though it be turned to no further account; and it is equally true that the presence of knowledge around us affects us similarly as the atmosphere of sanctity in a house of God, or that of piety in a convent. Scholars that went to Athens in classic times or to Ireland in the days of her glory knew and experienced this fact. Companionship is a powerful agent of evil, but it becomes a potent factor for good at a college where the intercourse among young men is high-toned and a stimulus toward striving after perfection. The lessons of social life in conduct and deportment are well learned; there is a constant interchange of ideas on class themes, and the emulation in mental and bodily exercises is most profitable.

The seven arts as enumerated by the Latins in the hexameter, "Lingua, tropus, ratio; numerus, tonus, angulus, astra," must still be the basis of an

academical education, though the method of teaching them has undergone a change. If, in the words of Bishop Spalding, ancient wisdom is inferior to modern learning, it is nevertheless necessary for training the mind. The classics are not primarily studied for the knowledge they contain, but as a discipline of the intellect. But such discipline is indispensable and cannot be so effectually attained by other means. One need not enter upon the study of English philology, with which a scholar of but moderate pretensions is supposed to be acquainted, if he is not well versed in Latin and Greek. Classic authors possessed felicity and terseness of expression, elegance of style, a philosophical mode of thinking, a delicate sense of the beautiful in nature as well of as the tender and heroic in man; and hence the educational value of their works.

The intimate knowledge of man and of the world in general that is gleaned from the classics is intensified and generalized by history, which in the language of Cicero is "the witness of ages, the torch of truth, the life of memory, the oracle of life, the interpreter of the past." Memory, observation, and judgment, are the three faculties most benefited by the study of history. Truths that are presented to us in theory impress us more forcibly when we see them confirmed by past events. The horizon of our mental vision spreads over all that is known of space and time.

The conclusions drawn and the lessons learned from the magnificent array of facts of history are humanized and refined by literature, which is the repository of the thoughts and the emotions of a people. While history deals mainly with the development of

nations and their relations to mankind in general, literature is a witness of the mental activity of an individual and exhibits the evolution of mind and heart in a people. It is above all the genius of the author that is reflected in his works. We comprehend the vastness and profundity of his learning, follow the flights of his imagination, sympathize with his struggles, and are swayed by his emotions. We notice the influence exerted upon him by his station and manner of living, by friends and members of his family, by environment and education. His relation to other authors of his time characterizes him more closely. We widen the circle and study groups of authors. They express the dominant traits of the people of that age, their views and state of culture, the influence of religion, the political and social conditions of the times. They reflect them faithfully without professing to treat of them. Thus does literature acquaint us with the noblest thoughts and sentiments of men of every age.

The art of elocution and oratory is also a necessary accomplishment. Besides enabling us to communicate the force and harmony of the gems of literature to our very soul, it is an eminently practical study. Elocution is the great power which man employs in directing others, and occasions for making use of it present themselves very frequently. A man's manner of expression are with some reason considered criteria of his intellectual strength and his degree of culture. The voice especially bespeaks the qualities of the heart, and for this reason its cultivation should not be overlooked.

The study of music quickens the intellect, cultivates intuitive reasoning, and, by influencing the physical powers

of man, refines the qualities of heart and mind. There is no reason why music should not deserve the same attention which poetry receives.

The branches which have so far been mentioned have for their object both the training of the intellect and its refinement; but that of refinement is the primary one. Studies which, if considered apart from their practical application in after-life, are of merely disciplinary nature are the branches of mathematics. An intellect with but little power of abstraction is still unable to grapple with the problems of practical life, much less with those of science; and hence a classical education, not including these branches in which abstractive reasoning is cultivated, would be deficient.

The rudiments of other studies, such as astronomy, chemistry, etc., must be taught, because these studies are complementary to the general ones, being expressed in ancient and modern literature and not unknown to people of culture.

But the most efficient character of education, whether it be an elementary, professional, or classical education, is religion the science of the saints; though its necessity as a means of salvation be not all considered. It inspires us with a love of excellence, endows us with moral firmness, gives to all our actions a noble purpose, and in teaching us the dignity of man causes us to respect it and be highminded and considerate in our intercourse. Religion alone can solve the philosophy of life; it subdues the materialistic tendencies of man and elevates his ideals. It is the nurse and protectress of the other branches of study: they are illumined and confirmed by her. Without her the weak structure of knowledge would

crumble, being without a foundation and uncemented. To attempt life's voyage without religion would be more foolish than to venture out into the open sea in a craft without anchor, ballast or compass.

The civil virtues of integrity, good will to man, and obedience to authority are well learned under college discipline and in the company of noble youths. Business habits, physical culture, and a clear perception of the economy of time, are not acquired in a short space of time but may be developed during the several years of a classical course. The question, "Is it more desirable to devote the first years of one's youth to one's general education than to go into business at an early age with but little information?" must be answered affirmatively even in the land of practical work and common sense. The diffusion of general knowledge and culture at the present time makes it desirable and even necessary for men of every occupation and profession, except in the lower branches of handicraft, to possess a classical education. It qualifies a young man to follow any one of the more prominent walks of life and does not make his success or failure dependent on a single pursuit in which he is the slave of necessity. A classical education such as is imparted at college bestows intellectual, physical, and moral vigor; it puts one in tact with nature, with men, and with the wisdom of ages; and inspires love of work and the hope of success, gives us a broader view of life, invites us into fields of pure and manifold joys, and qualifies us to become intelligent and useful citizens of a democratic government and model members of the Church.

ARNOLD F. WEYMAN, '97.

LIFE'S SONG.

Sad was the livelong day, and it was nearly ended,
And I was sad at heart, and all alone;
My thoughts with pain and sorrow were so blended
I turned impatient with a heart wrung groan,
To the wide window, where soft as the rain,
A sweet thrush raised its lonely liquid strain.

So am I sadly, vainly ever trying
To sing my song through rain that ever falls—
Through night winds bleak that never stay their sighing,
Through such a strife that all my soul appalls;
There is no room for me; why should I try
To sing my song, when surely I must die?

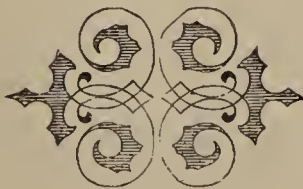
The bird sang on, and through his stream of singing
I seemed to hear him tell of summer time—
The summer that pale spring is surely bringing
To bless us with its rose-perfumed clime.
And so I did forget my present woe,
In thinking that this cold, gray time will go.

The bird was silent; and no more forever
 Could I distinguish him from all the rest—
Such birds are all alike. How could I sever
 This one wild songster with the speckled breast
From that vast tribe whose songs are sung at eve—
When daylight dies, and mourners sadly grieve?

What did it matter? 'tis the song that lingers
 Hid in the place that Memory claims as his
And none may tell when Time's soft, withered fingers
 May ope the shrine where that song surely is.
The singer dies but leaves behind his song,
The only thing that to him does belong.

And so, O heart, when thou art sad and tired
 Still sing thy songs. Perchance when thou art dead,
One little word of hope, one thought inspired
 May still live on e'en though thyself art dead,
And if all dies, yet hast thou done thy best
And so hast earned an everlasting rest.

I. F. ZIRCHER, '97.



THE DECADENCE OF THE AUGUSTAN AGE OF ENGLISH LETTERS.

The history of a literature is similar to the history of a country—it is checked. It has its golden periods of achievements and its epochs of disaster and retrogression. English literature presents a history at once interesting and suggestive. It advanced and receded alternately. Its evolution from a dialectic and disorganized commerce of ideas into an elegant and graceful medium of communication was not regular. Tracing its course from the commencement, when the unpolished tongue of rude islanders was amalgamated with the more forcible speech of their oppressors, we discern the rich deposit the intervening fourteen centuries have settled upon it. Ignorance and illiteracy held sway at different periods, but knowledge and enlightenment flourished in various ages of British history. Among them the Augustan age is prominent.

Pope, Swift, Addison, Rowe, Parnell, and Gay are the great names of the period. Its renown, however, was not acquired so much from the high character of its literary works as from the passionate delight the public manifested for letters. The finer passages of Lucretius and Lucullus find no rivals among the productions of the Augustan Age, yet the Augustan Age is comparable to that of Latin writers in its enthusiasm for literature. The national taste was healthy, and a sentiment favorable to

letters was widely disseminated. In order to propagate this condition of affairs, a system of bounties and awards came into vogue. Literature was considered an avocation which could be pursued successfully only by him who bestowed his undivided attention upon it; and in the course of time, patronage was practised extensively. Literary aspirants were rewarded in a substantial manner, and prose and poetry were not composed as the exigencies of the writer's purse demanded. It was truly an Augustan Age in reverencing the writer and esteeming his productions. Yet in it we recognize two voices as Stephano did in Caliban—one proclaiming its greatness, the other suggesting its weak and delicate organization. The factor that shed additional lustre upon it was also active in its destruction. Patronage hastened it into a precocious maturity and caused it to decay ere its time. A delirium had seized the public mind, and sufficient precaution was not taken against the evils that arose spontaneously. The supervision that was necessary to direct this regard for literature into channels which would ensure its perpetuity was substituted by patronage that increased the enthusiasm but failed to endow it with qualities of endurance. That steady and cautious mode of procedure that had marked the first advances toward the cultivation of a sentiment

favorable to literature was utterly ignored. The propensity of human nature to renounce exertion after the pleasure of conquering first difficulties is exhausted, asserted itself successfully. The age was abducted from Circe's palace and had forgotten to pluck the flower by the wayside with which to resist her charms. The assertion of the poet:

"We do *that* in our zeal

Which our calmer moments are afraid
to answer"

was confirmed by this indiscretion which eventually undermined and destroyed a regard for letters. Enthusiasm could not be supported at this high tension, and when it foamed off patronage alone was incapable of contending with the contingencies that had arisen in the meanwhile. Literature was thought to have attained a stable and permanent plan of greatness, but its judges were its votaries—their judgement was biassed and false. Indolence followed activity, and the generation was too inert and too exhausted to repair by increased labor the evils that a short time previous had been caused by its misdirected ardor. The public assumed a listless manner, and letters ceased to be the passion of the multitude. Literature compelled to battle with a depraved taste began to droop. Decadence set in. Thus the age of patronage passed away, and its obsequies inaugurated a period of literary inactivity deteriorating to the nation and detrimental to the further advance of letters.

The death of Queen Anne has been set as the termination of the Augustan Age; but, even before her decease, corruption had begun to work, though the formalities that had been exercised in the promotion of art and letters were continued after taste and intelligence had receded from their former position.

The decadence of letters has been attributed to the troubles that agitated the country during the government of George I., her successor. It is urged that tranquillity had marked the reign of Anne, which was advantageous to letters; while when George I. assumed power, attention was drawn away from these matters and focused upon the internal disorder which the nation was suffering. A comparative study of the reigns that preceded and followed the transition will undoubtedly strengthen that position. During Queen Anne's incumbency a war occurred and England and Scotland were united. This was principally external; but, under George I. interior discord commenced and party spirit was carried to extremes. Hence, while the war with France had distracted only a portion of the country, all England was concerned with the settlement of differences between the Tories and the Whigs. The Tories had enjoyed royal favor under Anne, but George I. upon assuming power attached himself to the Whigs. Violent measures were taken against the Tories. Each party thought to attain its end; the one by supporting the decrees of the crown, the other by disputing them at every step. It is evident from this narration that art and literature could not preserve their grasp upon the public mind when questions of more importance were under discussion. But Anne's reign witnessed the inception of the decline of the Augustan Age. The causes which compassed the ruin were visible long before the first king of the Hanoverian dynasty became the ruler of England. The chief factor in effecting its downfall was patronage, which, when skilfully directed, had been potent in its advancement. It is indeed plausible to reconcile the abolition of the esteem for letters with

the political aspect of England under George I. But this esteem did not perish prematurely. It did not disappear at the crisis which politics underwent at this period. It went down to the grave when the infirmities of old age surrounded it. It ran its course and succumbed when it had not sufficient vitality for existence. Hence, causes anterior to the assumption of power by George I. must be sought.

Paradoxical as it may appear, patronage must be assigned as the primal cause in its destruction. One objection which militates strongly against this assertion is a notion that patronage was solely responsible for the deliverance of letters from the apathy in which the Augustan Age had discovered them. Continuing along the same lines, the conclusion seems to flow naturally that an instrument that had been so effective in purging the public mind of its obhorrence of letters could not enlist itself on the side of corruption. To obviate this difficulty one must remember that patronage was not ushered into life until an appreciation for art and letters had manifested signs of a reawakening. They had already emerged from the darkness of Pluto's regions and had combated Cerberus who sought to impede their departure with his three heads of a depraved taste, passivity on the part of the public, and the absence of writers of attractive merit. The exalted position of letters in any of the celebrated ages cannot be ascribed to the patronage of the great and powerful. The fourteenth century in Italy is generally cited as an illustration of what patronage can accomplish. Here again an auxiliary is received as a cause. The study of Latin writers had never been totally neglected in Italy. When circumstances permitted this cultivation

that had been preserved through war, famine, and pestilence permeated the country. Dante was not thoroughly appreciated until Petrarch had diffused a general desire for knowledge. Then a spirit of gratitude evinced itself in a system of bounties. The success which was achieved is traceable in a measure to the reaction which this system had upon a people previously disposed and prepared for its result. It is capable of ingratiating literature more deeply with the nation or of destroying the regard which had existed prior to its appearance. It does not create—it warms into a fuller life an estimation for letters whose previous condition may have been merely embrionic. To assign the exact causes that originated any of the distinguished epochs is difficult, and a problematical solution cannot be attempted. In some instances they are remote, in others, proximate. A nation may be enervated by repose and inactivity, and eventually reaches a depth beyond which it cannot proceed in its downward course; but when the abyss is reached, there is a rebound which elevates it to a plane where the nobler arts assume a tasteful and attractive aspect. Another people disgusted with “the pride, pomp, and circumstances of war” seeks immunity from its privation in the promotion of art. It may seem to imply a contradiction that a country after being enfeebled and harrowed by war should display a love for art, but no less an authority than Mr. Ruskin declares that war is the foundation of all great art. Again, we trace the commencement of a love of art and literature to the genius of a people. The magnificent growth which it attained among the Greeks is owing to their susceptibility. True, their poetry and painting were either descriptions, praises, or

dramatic representations of war, but they possessed an art-instinct which enabled them to surpass other nations in recording their experience. Yet the origin of the Augustan Age is not ascribable to a single cause of this enumeration. It was of a composite character and patronage did not enter into its constitution.

The intelligence which engendered this system of bounties and awards was neglected when patronage assumed wide proportions. Patronage arrogated to itself the direction of its own operations and the supervision of the public mind. As literature grew and expanded, it came to be considered synonymous with a general love for literature, and was presumed to be a sufficient guard against evils over which it exercised no control. Precisely at this juncture, the germs of a fatal malady were imbibed. These artificial means of encouragement were not skilfully conducted, and caused letters to flourish upon tombs and not upon permanent and abiding foundations. When they seemed to exert the greatest influence, their voice issued from the mouth of the grave which soon enclosed them. Patronage did not fall into desuetude as soon as literature commenced its retrograde march. Its formalities were prolonged, though its efforts were futile and unproductive. Love for letters languished and patronage became ineffectual in due proportion. Its aspect had become evil when it usurped the attention which should have been devoted to the continuance of the public esteem for letters; but it now assumed the nature of a positive detriment. A new school of writers arose who forgot the end to which all literary efforts ought to be subordinated, in the facility with which they turned literature into an instrument of gain. A new tone was in-

jected into letters and it was a tone of servility and adulation. The seeds of corruption were sown by those whose sole purpose should have been to enoble and enrich their art. In consequence, within the short period of a quarter of a century, a transition of sentiment occurred, and whatever of cultivation survived was destroyed by the political upheaval which took place under George I. And during the heyday of English letters, the nation may be said to have been ignorant, since it knew little of what was necessary to sustain literature in its glory and influence and to endow it with sufficient vitality for its continuance. Patronage, which was merely an indication that the desired heights were being gained, was misconceived in its scope, and as a punishment for the unlimited confidence reposed in it, substituted mediocrity for genius. Adulation was made a passport to fame.—ephemeral fame though, for Gay was the only literateur who betook himself to methods of this nature, and who still renewed a casual mention. This affectation and servility were not carried to such notorious extremes as during the time of Charles II., still either possessed enough virility and strength to succeed in reaching their perverse ends.

Assuredly, it is commendable to befriend those whose abilities entitle them to recommendation. This, beyond a cavil of doubt, obtained in the case of literary men whose talents are unvariably unfeebled when permitted to fall into disuse. But preferment is too frequently conferred upon undeserving persons to assert that this system has not gross defects. The ambition of the wealthy to be celebrated in "song and story" thus giving literature a local and temporary coloring; the subversion of

literary powers to the furtherance of passing political designs; the influence of reward to persuade literary aspirants to resort to sinister means; and the acceptance of weak and puerile productions as manifestation of genius when appearing under patronage, are factors that militate against this system. It renders adulation almost of necessity, for, as Macaulay remarks: "Those who pay largely for the gratification of their taste will expect to have it united with some gratification of their vanity." One character which dominated the majority of the great men of English letters has been independence. A cringing nature was alien to them. Some were partisans and wrote to advance the cause of parties under whose banners they had ranged themselves; but their zeal burnt pure and unmixed with any selfish feeling. Their allegiance to any cause or party was not made the mask of ambitious or interested motives. Their real feelings were not shrouded under the professions of opinions to which, in secret, they did not assent. They were open and candid and possessed the courage of their convictions. No doubt Swift had a *fundamentum in re* for bestowing unenviable fame upon a pen of his contemporaries; but they who advance the theory that the major portion of authors would be found deficient in this trait of independence if their motives were better known, may be likened to the bright schoolmaster's boy, mentioned by Jean Paul and quoted by Carlyle, "who knew the exceptions, but had forgotten the rule." As a consequence, genius was supplanted in the favor of those competent to patronize by writers of mediocre abilities who did not scruple to prostitute their powers in bidding for applause and recompense. Literature tinctured with servility is

not lasting and permanent. In it the writer's powers are cramped. Dryden is a remarkable illustration. His early compositions which were addressed to princes and chancellors manifest none of the genius which distinguish the works produced after he had renounced the tactics and methods of a fawner. Indeed, it is a matter of conjecture whether a greater number of indigent writers of promise and ability were not suffered to languish in obscurity during the Augustan Age when literature found numerous patrons, than during the premiership of William Pitt, who believes that "history, philosophy, and poetry like cutlery and calico should find their proper recompense in the market, and for writers to look habitually to the state for recommendation was detrimental to the advance of letters."

Patronage has never since been revived in its entirety. It was again resorted to during the first quarter of the eighteenth century, but under different circumstances. It was short-lived, being supplanted by a natural demand for literature, and hence, could not display its advantages and defects in full. Possibilities of reward, which when gained enabled the author to overcome pecuniary difficulties, have been numerous. This can hardly be nominated patronage. At all events, it is not the same as that practised during the period that has been styled the Augustan Age. Patronage is essentially of the past, unless there be a master-hand to guide and to direct it. An opinion which Macaulay expressed in his essay on Dryden has not lost its strength and correctness by the lapse of a few years: "Some writers," says he, "still affect to regret the age of patronage. None but bad writers have reason to regret it."

THOMAS M. CONROY, '96.

TRAVEL-CULTURE.

(A lecture delivered by the Rev. John Guendling of Lafayette, Ind., before the Faculty and students of St. Joseph's.)

"There can be no excellence without labor." A truism indeed, yet one which the struggling youth can not lose sight of in his endeavors to reach the goal. In spite of the declaration, that all men are born free and equal, one of the earliest lessons learned is that men as individuals differ among themselves, even as do the trees of the forest and foliage. Some there are who attract us, others repel. The mind mechanically differentiates and classifies them. Truth and Virtue, be they real or presumed, do not fail to draw us. We turn away from vice and its outcroppings.

The more virtuous the individual, the more fully does such a one reflect the attributes of Divinity, the source of all perfection; hence the sympathy between souls whose aspirations are in common. God alone is the one true Excellence, and men are accounted worthy in proportion as they acquire and make manifest these perfections: "Be ye perfect as even your heavenly Father is perfect." We are a fallen race, and the ascent is not without a most painful struggle. But the struggle must be according to system and method; it should be an education, a disciplining, a training of the intellect and of the physical man as well; a developing of all the faculties of mind and body and an even tempering of these withal. The finished product is designated human culture or

civilization.

Without Religion there can be no genuine civilization. An examination of the bases underlying human progress and the lines along which the race has advanced—morally and intellectually—and in a great measure physically—demonstrate this beyond question. I say genuine civilization; because like every article of sterling worth, Culture too has its foil, by which the unsuspecting and the unwary has been greatly deceived.

The above implied suggestions I would ask of you to bear in mind, while the following reflections on Culture are submitted for your consideration.

In order to meet with perfect success, the architect, the designer, the artist, and the skilful workman must before he undertakes his labor have a very definite conception of what he desires the finished product to be or to represent. We do not gather grapes from thorns or figs from thistles. The child is sent to school, and the pupil of home and the school masters the principles of knowledge and lays the foundation for the superstructure to be reared in later life. Reading, writing, and an acquaintance with the rule of three may be held to be imperative; when we go beyond this, we skirt the territory of accomplishments. Of course, this must not be considered to be of invariably universal application. Since circumstances of time and place

may compel a different view, I would have you infer that, inasmuch as our notions of excellence are determined after a comparison, these must be the result of the development of identical or at least analagous principles.

Of course, the final results are not, cannot be, and it were undesirable that they should be, in all respects the same. There must needs be variety. The Apostle tells us that from the same lump of clay the potter fashions vessels appointed to serve opposite uses. Yet each in its own way may be a perfect product. In like manner the development, the training, the cultivation of the human being—of the physical and the intellectual man—must be proceeded with, having the end to be served in view. The sailor, the merchant, and the ecclesiastic are not cast in the same mould; and yet we expect to find among the representatives of these various avocations a point of common social interest, where they may meet and commune without undue friction; and it may be maintained that the more complete and harmonious the training of the different faculties, the more perfect the accord among them. The expression of this harmony, this accord with due regard for one's neighbors' views, opinions, and sensibilities, is Culture.

In reading the life-story of the world's notable and truly eminent men and women, we are struck by the fact that without exception the struggle began with the endeavor to attain the control over self, and humanly speaking, was success only then in sight when this mastery was complete. Many were and are born into this world with superior advantages of person, wealth, and station, of education, of health, of environment; others again though handi-

capped in every respect have overtook or perhaps distanced their more favorably situated competitors. How was this done? Through a singleness and fixity of purpose, by not losing the end sought out of view for a moment. The knowledge of self enables him to eradicate his vices, to fortify himself when weak. He looks about and, recognizing the superior qualities in his neighbor, he hastens to equal him. He reads, he studies, he converses; and finally undertakes a course of travel. For a person who has employed his time at home and at school to good purpose, nothing equals a few years devoted to travel as a means of Culture. At every turn a new world opens upon the astonished view. How different the actuality from previously entertained fancies, and crudely formed and immature judgments! I assume that the student is seriously inclined. He recognizes and appreciates the value of true excellence. At the outset he will confine operations to the neighborhood, so as to get acquainted with the conditions obtaining at home. From time to time he will by way of stimulant indulge in a spurt to a friend more distantly situated. Meanwhile he will read and observe. Points of interest, made so through fiction, history, or associations of sentiment, will claim attention. In this way, his own land, the character and disposition of his fellow-citizens, will be learned and understood by him. No American can appreciate the dread immensity of the territory 'neath the stars and stripes, unless he has had the opportunity to cross and recross the country at large. And how the mind seems to expand, in reality does expand under the influence! The busy hum and bustle of the cities and larger centres of industry, the grand

reaches of woodland and prairie, the commercial highways, the methods of cultivation and development—all leave a profound and ineffaceable impress on the traveler and bring home to him his own comparative insignificance.

When he has realized this fact, the first all-underlying principle of true Culture will have been acquired; viz., Modesty. You recognize this at a glance, do you not? Reflect but a moment, and you can recall instance upon instance where those who claim to know all, whose utterances are infallible, are invariably persons of little or limited experience. There is a marked difference between a politician and a statesman. Great statesmen are ever wise men of few words and slow to speak. Great statesmen have read history and studied philosophy to a purpose. We pardon children and certain other persons when speaking loosely; but we cannot endure it in those whom we esteem.

Travel causes us to grow broad-minded and generous. It eradicates in us that nastiest of smaller vices, perpetual fault finding or the disposition to nag. Meeting so many persons who are admittedly our superiors from every conceivable point of view, and others over whose conduct we have no control but who live and act in a manner wholly at variance with our own, albeit so satisfactory to themselves and to those who may be presumed to comprehend them best—we become impressed with the fact that the secret of existence and getting on agreeably did not originate with ourselves, and our criticisms assume a gentler tone.

Particularly will such be the case in the matter of foreign travel. 'Tis such a tribute to national self-conceit to regard all outside the home territory in

the light of barbarians! What narrow mindedness! It goes without saying that those dwelling in the land of Washington have cause for rejoicing; but why deny this gratification to others elsewhere, who feel equally happy? Cardinal Newman averred that he gave thanks to God for permitting him to be born an Englishman; since next to the gift of faith this seemed to him the greatest good God could bestow. Now, is not this patriotism? Despite the abuse, the contumely, and the vituperation heaped upon the effete civilization of the Old World by our writers and journalists, all Americans with rare exceptions sojourning in Europe any considerable length of time have succumbed to the influences social and official there prevailing, alleging the explanation that the civilization in those parts is more highly developed than among ourselves at home. So far as England is concerned, such has been the experience, notably so in respect to our official representatives and of persons traveling in private capacity as well. Identity of language will, no doubt, account for this in great measure; for even if England be the "Mother-Country," the proportion of our population racially connected with her is largely in the minority. No doubt, Rome, Berlin, Vienna, and Paris, and the countries of which these and other famous cities are the capitals would prove equally interesting and attractive, did the visitor possess the one advantage, usually lacking, of a thorough acquaintance with the language there spoken. Well has it been said: My citizenship is multiplied by as many times as I speak a different tongue. We as a people are recklessly feeble in this respect. No man who purposes to derive great and lasting benefits from a

foreign tour can afford to set out unless he have at least a speaking acquaintance with the chief languages of Continental Europe, ample to carry on an intelligible conversation backed up with patience, industry, and the good will to learn more. A knowledge of people acquired at second hand and through the medium of a strange language must necessarily be untrustworthy. Moreover, there is no sympathy. 'Tis human nature; the stranger is ever viewed with suspicion. And who will repose confidence in one with whom he cannot converse save through the medium of an interpreter. However, if you cannot converse, endeavor assiduously to read the language readily. It will prove a great personal convenience, I can assure you. What treasures are thus unlocked! The heritages in the domains of intellect and art and refinement, the accumulation of the centuries, are within the grasp of him who approaches reverently; fully equipped with the requisite leisure, taste, and good will. Such a one has no need to go slumming. Pure drink is not sought at the mouth of a sewer. Congenial companionship can ever be had by him who seek it. No high-bred person cares to associate with one who respects himself so little that he mingle indiscriminately with all sorts and classes of society frequenting dens of vice and otherwise questionable resorts: a practice, unhappily all too true, with many who are out of sight of home and fireside, thus earning reproach for themselves, forfeiting the respect due to decent and honorable persons, and who returning from abroad attribute all manner of vice and vileness to the whole people in whose midst they resided. There are thousands of families who make Paris, London, or Berlin the home of a lifetime, wholly oblivious to

facts and surroundings which an American or an Englishman from motives of morbid curiosity will ferret out and record as the adventures of a month.

I advert to these matters, because not a few appear to hold that no man can with justice lay claim to a well-rounded and full developed education unless he has sipped of the sweetness lay hid in poisoned cups; for by contrast only can the superior excellence of virtue be recognized and appreciated. You need not be told that this is sophistry, the thinly veiled excuse of a reproaching conscience.

On the contrary, I would have a young man go abroad with a definite purpose in view. Let his career have been decided on, if possible: he will shape his studies accordingly. He will observe the more readily, because he will compare what he sees with what he has met before. He will note differences and deviations. Comparison is the teacher of unexceptionable merit. I have no horse. You have no bicycle. Both you and I see dozens of horses and bicycles every day without bestowing on them more than a passing thought. It happens that I become the possessor of a stepper, and you are presented with a machine of the latest and most improved pattern. Note the result. In less than one season each has fixed the value of every horse or bicycle in the vicinity. They are, according to points, either inferior or better than ours. Thus the ecclesiastical student, the theologian, perfects himself in church-science, the statesman in political science, the artist in the creations of genius, in color and marble, and the social student in economies. These are specialties in which as individuals each seeks to excel; and naturally his close companions are to be found among

those of like tastes and aspirations. But there are times when the artist meets the scholar, and the diplomat the man of leisure and the patron of learning. Each in turn has sufficient acquaintance with the avocation of the specialist to propose an intelligent query; or to prove himself an appreciative listener. In this way prejudices vanish, angularities disappear, asperities are softened; in fine, this is the process of polishing which all men and women of eminence have been obliged to undergo. The finished product is the man of Culture, and of which the most perfect type is the Christian gentleman.

That which is met with away from home produces a more profound impression; because, as a rule, it is so different from what we are accustomed to besides being affected by circumstances of time and place. Most of us have at some time or other read or heard, descriptions of celebrated works of art and enchanting sceneries. Given an opportunity of seeing them in their own home, so to speak, we frankly acknowledge the illusion. This is due to the fact that no two persons view the object from exactly the same standpoint. These impressions can be more than relatively true, and one individual of merit respects the judgement of his *confrere* at variance with his own. And how much there is to be seen! The grand natural wonders of our own country, the evidences of its unexampled thrift; and in other lands, the mountains, rivers, cities, towns, whose names are inseparably linked with the memory of some deed of unusual prowess, or

remnants of the cloister, whence in earlier times were nurtured and sent forth the men who without the spilling of the brother's blood laid the foundation of what we call civilization! Of all this we see the proof. Then the marvelous productions, creations in the world of art. Those cathedrals and monasteries of the Middle Ages with their wealth of genuine and truly enchanting ornament, which the vaunted skill of the present vainly endeavors to duplicate, because the same deep faith is lacking; the statues and sculptured groups of heroes in Church and state so happily blended, signifying that in those days men felt in every fibre of their bodies that the cause of home and fatherland was the cause of God. Every country of Europe and portions of the Orient as well, exhibit the same lesson. And while we are wrapped in admiration, our hearts warm toward those heroes and the people from whom they sprang. We grow impatient of those who would confine greatness of mind or work within prescribed territorial limits; we admire, we esteem, love every man according to his personal worth, which is gauged on lines laid down in the gospel as interpreted by the Church. We are individually free, honest, upright, fearless in the cause of right; not given to wrangling and vain contention; of a gentle and forgiving disposition, full of charity. In the measure in which we possess these qualities, our course of travel will have been a source of profit to us; for it will indicate the Culture sought, and the degree in which it has been attained.



THE ST. JOSEPH'S COLLEGIAN

PUBLISHED MONTHLY

During the Scholastic Year by the Students.

OF ST. JOSEPH'S COLLEGE.

Collegeville, P. O. - - Ind.

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✍ The object of this paper is not to diffuse knowledge or to convey information of general interest. The ordinary college journal is not intended to be a literary magazine, but serves to reflect college work and college life. It is edited by the students, in the interest of the students, and of their parents and friends. Hence, the circle of subscribers for such papers is naturally very limited, and substantial encouragement is therefore respectfully solicited for the COLLEGIAN from students' parents and friends, who cannot but take a lively concern in the general advancement of those dear to them at college.

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EDITORIAL.

The editors of the *Collegian* have never considered their work a burden, though it sometimes made heavy demands upon their time. Our task has been rendered pleasing by words of encouragement from professors, and friends, as well as by laudatory notices from numerous exchanges. We have endeavored to make our journal an index to the abilities of the students and a reflex of the work done at St. Joseph's.

It remains with the professors and students of the College to judge whether the present staff has succeeded in this, but the editors themselves do not hesitate to say that our journal compares not unfavorably with the best of our exchanges. The future editors of the *Collegian* may meet with even greater success, but they will not do their work with greater love than the staff of 96-97.

The work of St. Joseph's College during the last year has been a notable success. The examinations and the Commencement Exercises have proved this beyond doubt. Words of praise and encouragement are always considered kind and sweet words: but when they are spoken by our beloved Bishop, they are especially gratifying and cherished as a fitting reward for the arduous labors undergone by teachers and students alike. The words which our Rt. Rev. Bishop spoke after conferring the degrees will linger in our minds and stimulate us to even greater exertions. There is no class in the College which has not given evidence of marked activity during the last year. The prescribed course of instruction could for the first time be minutely followed; and this, no doubt, accounts for the unusually happy results of the year 96-97. Our course is now complete and the College is now in no wise wanting the energy or the facilities to carry it out.

We have never heard a more thoughtful and suggestive discourse on the subject of education than Father Alerding's Baccalaureate Sermon. There are indeed few subjects more thought-provoking than that of Catholic education and Father Alderding thoroughly grasps it in all its phases.

THE LECTURES.

Father J. H. Guendling of Lafayette, Ind., delivered a sententious and highly instructive lecture in the College Hall on the 28th of May. The lecture contained so much interest and instruction that requests have been frequently made by students to have it reproduced in our journal. In complying with these requests, the editors are of opinion that our readers will be pleased with the lecture no less than the students to whom it was primarily addressed.

Father F. C. Wiechmann of Gas City, Ind., already well known to the Faculty and students, is a most fluent and powerful speaker and an able Shakesperian student. He has twice conduct-

ed the annual retreat and also twice been the orator of Military Day, at Collegeville. On all these occasions we have learned to admire the abilities of Father Wiechmann. "Elocution and Shakesperian Reading" very fittingly concluded the lecture course of the year. The Rev. lecturer's remarks on elocution were felicitously illustrated by examples, giving the true and the faulty interpretation and rendition of passages. This brought out many comical and extremely humorous expressions. Father Wiechmann's reading of passages from "Julius Cæsar" was masterly and worthy of an actor of note.



VALEDICTORY.

A long established precedent among our schools and colleges has made it a custom for each succeeding graduating class to close its course by a valedictory given by one of its members. In as much as one scholastic year is nearly like another, and the relation of students of different institutions toward their schools almost identical, the valedictory must in most cases be substantially the same, being for the most part, besides the mere taking of leave from old associates and environments, an expression of filial love, devotion, and gratitude toward Alma Mater. While this might with all propriety be the subject of my theme this evening, there is a special relation of the class of '97 toward the college, a significance in its

leaving, whose superior import induces me to violate the established order of things, and address myself to it alone.

"A land without memories is a land without history," we are told; and so in much the same way a college without its traditions, its customs, and its heroes, is without the stateliness, the dignity, and the romance that time and history alone can give. The best of this history, it must be said, is entwined about the hearts of the student body: they are the custodians, the perpetuators of its traditions; to them it appeals with all the intensity that the ideal and the romantic are capable of producing upon the youthful mind. They delight in allowing their eyes to wander over the dark and misty ocean of the past, to

contemplate its former glories; and by the knowledge of its early success, to predict what its future shall be. They love to conjure up to the mind the old masters and boys who have left a token of their presence by the memory of their deeds while at school and later on by achievements in positions of honor and trust in service of Church and state, in the walks of literature and of art, and by the unblemished integrity of their private lives. The victories of college teams and societies, nay, the very tricks and pranks of college life are subjects of fond discussion; and it is by a constant repetition of them and the handing down of the old traditions from class to class that there is engendered in their hearts that characteristic love and devotion for Alma Mater and a spirit of industry and emulation in studies incited by the desire of imitating the noble examples of those who have gone before.

Much as we love St. Joseph's and proud as we are of her present, we have almost wished the time had arrived when she might lay claim to those advantages enjoyed by her sister colleges; but the dignity of age is not acquired in a decade, and it is but six short years since she opened her doors to those who came to entrust themselves to her fostering care. A tradition, on the other hand, has been impossible to her; since of those who came first, many have thus far continued to remain. To them the record of her history has been a mere narration of events and incidents which they themselves have seen, and in which they have often played a prominent part, looming up as an ever-existing present before their view.

But to-night with the graduation of the class of '97, the last of these pioneer

students quit her sacred precincts to return as such no more; and you, whom they leave behind, will have but the story of their early years as you heard it from their lips; the memory of deeds and actions which they now bequeath to you bidding you cherish them, and to add to them from time to time some noble achievement of your own. Thus, fellow students and patrons of St. Joseph's, you see her tradition about to begin; you see the completion of the beginning of the second period of her life—her historic existence, which was begun a year ago, when she sent her first graduates from her to show to the outer world the results of her maternal care. This is the significance of the evening and should be a source of joy, a matter of congratulation to you all; for though you must regret the departure of those who from their long attendance here have come to be considered almost a part of the college itself; yet, the exultation felt over the end accomplished by their going will more than outweigh whatever feelings of sadness there may be in your hearts.

That our graduation is to be the means of bringing this to pass is indeed gratifying to us. It is a matter of just pride for the class of '96 to be able to boast of their being the first of the old students to receive diplomas from their Alma Mater; but in view of the meaning with which our departure is fraught, it is no less an honor for the class of '97 to be the last of these first. We are reminded, however, that with the honor there is connected a grave responsibility, an obligation, since we are among the first to go, to show to those with whom we shall come in contact what are the fruits of the lessons we have been taught. The standard and influence of the College will be judged by our abilities and

by our future conduct; let us endeavor then, fellow class-mates, to make it such that it may never be anything but a credit to the institution to which we owe so much.

I am now come to the final duty incumbent upon me, and it is with mingled sentiments of joy and sorrow that I speak the word that must separate us forever from our college home, from our professors and class-mates, and from one another. It is a sad thing to take leave of associates, with whom our relations have been naught save the most pleasant; but the very fact that they have been so, makes impossible any real feeling of bitterness that our departure might have

otherwise entailed. We go then with the kindest of sentiments toward the Rev. Faculty, our fellow students, and toward one another, and with the deepest love and gratitude toward our Alma Mater; and as I bid her farewell, it is with a prayer for her future success; with a hope that when years hence her old students shall gather together to celebrate her anniversaries, they may be able to claim for her a tradition, a history, than which there shall be none more brilliant and illustrious among all the educational institutions of our fair land.

WILLIAM D. SULLIVAN, '97.



EXCHANGES.

Of a thoroughly healthy tone is the *Agnetian Monthly*. "When Roses Blush" is a beauteous posy contributed to the June bouquet. A disquisition on the state of "Woman of the Past and Present" claims our attention by reason of its dispassionate character and clarity of expression. Altogether the June number comes *cap a pie* for its last issue.

Our Young People is in every way deserving of the popularity it holds. Were the Catholic public more appreciative of its endeavors to supply a paper of genuine worth, it would soon be equal to either *St. Nicholas* or the *Youth's Companion*. It has the Aladdin's lamp of fiction in those speaking daguerreotypes of boyhood by Cuthbert and Father Finn. The virile and trenchant editorials are in keeping with the excellencies of the other departments.

It is not impossible that the writer of

the "Table Turned" acted in good faith as "great minds" etc. Jeffrey once observed that "all the walks of literature have been so long and so often trodden that it is scarcely possible to keep out of the footsteps of our predecessors." Mr. Con. T. Murphy has of late years been plodding along one of these little by-paths of literature. One of his footsteps was the drama "Killarney;" and Mr. J. J. Sanders unconsciously sauntered into the imprint. It was rather ungenerous to question either our veracity or our intelligence in stating the close relation of this drama to the story, simply because we omitted to substantiate our statement with the name of the fugitive drama. The genial exchange editor of the *Scholastic* himself neglected to do this recently when he brought a like allegation against the *Purdue Exchange*.

During the scholastic year just ended there has been quite an appreciable shifting of the perspective of college journalism. The work done has been chiefly in literary criticism, short stories and essays. The *Stylus* and the *Purple* excel in the latter branch. If there be difference between these two, the superiority inclines to the *Stylus*. Its columns are always more pointed and periodical. Thus they receive increased interest from the nature of the subjects treated. In the gentle art of story telling, the *Scholastic* is unquestionably supreme. None of our exchanges are without some merit in literary criticism.

It is the proper sphere of the college paper. The century is a critical one. Literature shapes itself to its environments, and as soon as necessity demanded, the evolution of letters from the creative to the critical began. The modern writer, like the fabulous Eros, must arrange an unwieldly chaos of thought. He must, in the words of Fred. Harrison, "save from this vast cataract of ink the best work of the best men." The COLLEGIAN congratulates its exchanges upon the good work of the past year and wishes them every success in the future.

T. P. TRAVERS, '99.



ST. JOSEPH'S SECOND COMMENCEMENT.

St. Joseph's held her second Commencement on the 22nd of June. If ever she has had reason to triumph and rejoice it was on this occasion. Everything seemed to contribute toward rendering these festive days a time of mirth and unalloyed pleasure to both the inmates of the College and the welcome visitors whose number was greater than ever before. The green lawns, the spraying waters of the fountains on the island, the triumphal arches at the entrances, the banners floating aloft gave an inviting appearance to St. Joseph's.

The festivities opened with the rendition of "Julius Cæsar" on the eve of graduation, a detailed account of which is found on another page. On the morning of June 22nd, Highmass *coram Episcopo* was celebrated by Rev. C. Romer of Delphi, Ind., assisted by Rev. A. Huthmacher of Upper Sanduski, O., as diacon, Rev. W. Byrne of Whiting.

Ind. as subdiacon, Rev. Bonaventure Sommerhauser, C. PP. S., as master of ceremonies, Rev. J. Uphaus of Winamac, Ind. as diacon of honor, Rev. B. Hammer of Lafayette, Ind. as subdiacon of honor, and Very Rev. H. Drees, Provincial C. PP. S., of Carthagen, O. as arch-priest.

The music was as follows: Ecce Sacerdos Magnus, Witt; Cibavit and Quotiescunque, Choraliter; Kyrie, Piel, Opus 45; Graduale and Sequence, Kœnen; Gloria and Credo, Wiltberger, Missa Jubilaei; Offertory, Sacerdotes, Piel; Sanctus, Wiltberger, Missa St. Francisci Benedictus and Agnus Dei, Piel, Opus 51; Jesu Dulcis Memoria, Zeller, Tantum Ergo, Jung. Rev. H. Alerding of Indianapolis preached the Baccalaureate Sermon, which was a thoughtful and eloquent discourse on education.

Shortly before noon there was a competitive drill between Companies A and

B of the College Battalion for the honor of carrying our country's flag during the ensuing year. The prize was awarded to Mr. Engesser '97, Captain of Co. B. The military program in the afternoon consisted of various drills and the storming of Ft. Thomas. This was a structure in imitation of a fort with loopholes, towers, and cannons, from which the assaulting companies experienced a daring resistance. But after a brisk cannonade and gun-fire, they succeeded in scaling the walls, and amid whoops and yells the Stars and Stripes were hoisted in place of the British flag. The Military Band played some of its best selections which were received with enthusiastic applause.

The graduation exercises for the evening were well arranged. The stage was profusely decorated with trappings and bunting of pink and blue, the class-colors of the chosen sixteen; and the floral decorations lent no little charm. Mr. E. Vogel spoke the Salutatory which was felicitously expressed. The Class Oration was delivered by Mr. E. Mun-

gován who sustained his reputation gained the previous night as Cassius. Honors were done in the Latin by Mr. G. Hartjens, and in the German by Mr. G. Heimburger. Our genial poet, Mr. I. Zircher, read the Class Poem, a charming piece of poetry; and Mr. W. Sullivan delivered the well-peened Valedictory.

The degree of Bachelor of Arts was then conferred on the Messrs. A. Weymann, S. Kuhnmuensch, J. Connelly, F. Koch, G. Hartjens, G. Heimburger, E. Mungovan, W. Sullivan, I. Zircher, and L. Eberle.

Rt. Rev. Bishop Joseph Rademacher of Ft. Wayne, Ind. distributed the diplomas after which he addressed the audience and congratulated the class of '97 upon their success with words that will linger in the minds of the professors and students.

The College Choir very appropriately closed the exercises by the singing of Newman's "Lead, Kindly Light."

D. B.



"JULIUS CÆSAR."

Before an appreciative audience composed of the Rt. Rev. Bishop, the Very Reverend and Reverend Clergy, visiting friends and relatives of the class of '97, patrons of our College and residents, the Columbian Literary Society presented in honor of St. Joseph's second graduating class the tragedy of Julius Cæsar.

The characters suffering most by the curtailment of the female characters were Cæsar and Brutus, the former even more so than the latter. The do-

mestic scenes and private virtues—true exponents of character—were hidden from view, and we were obliged to content ourselves with seeing not Cæsar and Brutus the loving spouses, but Cæsar the statesman and Brutus the warrior and philosopher.

As a result of this, a correct portrayal of "the foremost man of all the world" could not be expected and hampered by such impediments, Mr. Weymann's was more than ever a difficult task, he being confined to but a very few passages, in

which a true glimpse of "Mighty Julius" could be obtained. In spite of all this the efforts put forth by Mr. Weymann to properly control both his articulation and modulation did much toward compensating for the unavoidable imperfections.

As much depended upon the star player of the evening, much was expected of the impersonator of Marcus Brutus, Mr. Bernard Maloy. In his acting certainly the fondest hopes were fully realized. Though at first both his articulation and modulation were at times faulty and there was a lack of gestures, the gentleman seemed to regain self-possession and inspiration as the play progressed. In his death scene and especially in the lines

"Caesar now be still!

I killed not thee with half so good a will,"

he was at his best, and as he fell beside the lifeless Cassius the thought to which Marc Antony would so soon give word came into our minds, and we could not but exclaim: "This was, indeed, the noblest Roman of them all."

As Cassius, Mr. E. Mungovan from his first appearance gained the sympathies of his audience which he did not lose for an instant, and as he fell at the hand of his bondsman he was declared by one and all the *facile princeps* of the players. That he received the lion's share of applause and drew such favorable comment was directly due to the happy manner in which he blended perfect self-possession, excellent articulation and grace of gesture, while his moderation showed that he had a perfect conception of his *role*. The clear ringing voice and graceful accompaniment of posture and gesture were a pleasure to hear and behold. In the passage ending

"And after this let Caesar seat him sure;
For we will shake him or worse days
endure,"

his acting was splendid.

Mr. A. Riester, who a year ago played Shylock with such success, sustained his well earned reputation in the portrayal of Marc Antony. More than passing praise did Mr. Riester merit, for more than ordinary dramatic talent did he display. In his gesture and inflection there were at times discernable flaws, but the excellence with which he played his part as a whole leaves little room for criticism. It was in the funeral oration that Mr. Riester showed Marc Antony in all his phases. He well extracted from the oration its magnificence as an oration which in the whole range of ancient or modern eloquence has never been excelled or equaled. The love of Antony as a friend, his shrewdness as a diplomat and orator, were well brought out.

Mr. Brackman impersonated well the rude but honest Casca; and though his articulation was noticeably poor, the ease and freedom with which he acted contributed to make the play a success.

Of the minor characters, those of Titinius and Octavius were creditably rendered by Messrs. G. Didier and T. Travers. Messrs. J. Engesser and C. Crusey as tribunes did very well.

The rabble, a usually much neglected affair, was no small factor in bringing out the speeches with greater effect. Each citizen knew his proper place, time, and part.

Space forbids a more detailed account. Suffice it to say that our youthful Thespians clearly proved that the future has in store for us many a treat in the histrionic art.

F. SEROCYZINSKI, '99.

ST. BONIFACE DAY.

June the 8th was for St. Joseph's a gala day indeed. For days and weeks did all look forward to it as a day of unalloyed rest: and though expectations usually exceed realizations, in the hopes of St. Boniface day's success we were not disappointed.

At an early hour the road to the picnic grounds, Nagel's grove, was thronged with the merry-makers. The morning was most pleasantly spent by all in the pleasures of a spin on the flying dutchman, in swinging, at the wheel of fortune, the "nigger babies," or tennis. At noon the welcome echoes of the bugle resounded through the grove calling all to the festive board, where a dinner fit for the gods—thanks to the Venerable Sisters, Brother Victor and the Committee—was served to the hungry pleasure seekers.

Following the dinner was the athletic program consisting of various contests as tennis, vaulting, etc. The feature of the program was the tennis contest between representatives of the two clubs. Messrs. Koch and Serocyanski representing the Senior club, while the honor of the Junior club was upheld by Messrs. Eberle and Boeke. The former were winners having won two straight sets.

Supper was served at 5:30 and was followed by a literary program, which proved a most befitting climax of the

day's festivities. It consisted of selections, orations, and papers in both English and German. The honors in German were done by Messrs. V. Krull and H. Fehrenbach. Mr. Krull's oration treated of the beauties of nature and betrayed the poetic bent of that gentleman's mind. Mr. Fehrenbach in his German paper kept his listeners in a constant smile. Mr. Serocyanski delivered the English oration, while Mr. W. Hoerdemann strove to excel in provoking laughter his rival Mr. Fehrenbach.

At about 9 o'clock a wearier but withal a happier throng than had gone out in the morning slowly retraced their steps to the deserted walls of old St. Joseph's, upon which fair Cynthia now gently shed her rays.

St. Boniface day has entwined about our hearts fresh memories of St. Joseph's, it has added a link to that golden chain which binds our hearts to our Alma Mater. In the busy years of the distant future oft shall we in memory's pleasant craft sail back o'er life's tumultuous stream to re-enjoy the happy hour we spent at dear St. Joseph's. Memories of a pleasant time we had one June day will flit through our wearied brains—memories of a day so pleasantly spent that they can be those of none other than St. Boniface day of 1897

FELIX T. SEROCZYNSKI, '99.



THE ALUMNI ASSOCIATION.

This organization was formed June 17th, 1896, after St. Joseph's graduated

her first class.

It has for its object the preservation

of that union which is characteristic between student and *Alma Mater*, and it seeks to renew in its annual meetings the bond of friendship practiced so faithfully during student-life. It serves to bind class to class in promoting the interests of St. Joseph's College; and in furthering the noble cause of higher education.

Every student graduated by the Faculty of St. Joseph's College is eligible to membership.

The Officers of last year were as follows:

OFFICERS.

President, James B. Fitzpatrick.
First Vice president, . . Christian Daniel.
Second Vice pres., . . Thomas M. Conroy.
Secretary, Nicholas H. Greive.

BOARD OF DIRECTORS:

Bartholomew Besinger, Joseph A. Abel.

PRESIDENT,

First Vice Pres., Second Vice Pres.,

The Alumni Association held its second annual meeting on June 23. The constitution which had been adopted the previous year was slightly amended and ordered to be printed in pamphlet form for distribution among the members. The Association was strengthened by the reception of seventeen new members, all but one graduates of '97. Mr. J. F. Cogan was elected president for the year 97-98 with Mr. W. D. Sullivan as first vice president, Mr. J. Connelly as second vice president, and Mr. A. F. Weyman as secretary. The banquet presided over by Fathers Benedict and Maximilian, who had charge of the class of '96 and '97 respectively, was an occasion of mirth and enjoyment. The toasts were made and responded to in a felicitous manner.

PERSONALS.

The warmest thanks of the Faculty and students of St. Joseph's are due to Mr. G. Phillips, for the successful performance of "Julius" was mainly the fruit of his abilities and generous exertions. Mr. G. Phillips is an actor of note who has played with the leading companies. He is now spending a well earned vacation with his brother, F. Phillips of Rensselaer. Mr. G. Phillips has generously sacrificed part of his leisure time to assist the students in rehearsing "Julius Cæsar." We have learned to admire the dramatic abilities of Mr. Phillips no less than his kindness and gentlemanly qualities. Those who were fortunate enough to have a part in the play declare that he not only taught them to impersonate their respective characters, but that his instructions will benefit them greatly in future attempts at elocutionary and histrionic art. The remembrance of friends is delightful, and the remembrance of Mr. Phillip's kindness is a delightful duty to students of St. Joseph's.

Those who favored us with their presence during Commencement Days were: Rt. Rev. Joseph Rademacher, D. D., Ft. Wayne, Ind.; Very Rev. J. R. Dinnen, Lafayette, Ind.; Revs. H. Alerding, Indianapolis, Ind.; A. Huthmacher, Upper Sandusky, O.; H. Meissner, Peru, Ind.; B. Hammer, O. S. F., Lafayette, Ind.; J. H. Guendling, Lafayette, Ind.; F. C. Wiechmann, Gas City, Ind.; W. Berg, Shererville, Ind.; J. Berg, Remington, Ind.; M. J. Bryne, Whiting, Ind.; W. J. Quinlan, Marion, Ind.; A. Young, Garrett, Ind.; E. Koenig, Ft. Wayne, Ind.; A. Zink, Tif-

fin, O.; G. X. Schmidt, Muncie, Ind.; C. Romer, Delphi, Ind.; M. Benzinger, Summit, Ind.; B. T. Borg, Ft. Wayne, Ind.; J. F. Kubaski, Reynolds, Ind.; H. F. J. Kroll, Chesterton, Ind.; P. F. Roche, Lafayette, Ind.; P. F. Crosson, Crawfordsville, Ind. Of the Fathers C. PP. S.: Very Rev. H. Drees, Provincial, Carthage, O.; Revs. E. Jakob, Pulaski, Ind.; Ch. Notheis, Burkettsville, O.; Ph. Notheis, Frank, O.; K. Schill, Carthage, O.; P. Kuhnmuensch, St. Henry, O.; L. Linder, Lafayette, Ind.; J. O. Missler, Versailles, O.; S. Kunkler, St. Joseph, Mo.; A. Malin, Minster, O.; J. Uphaus, Winamac, Ind.; L. Hefele, Ft. Recovery, O. Among the lay visitors were Prof. Gerster, C. PP. S., Carthage, O.; Messrs. J. F. Cogan, A. M., and J. B. Fitzpatrick, A. M., of St. Mary's Seminary, Cincinnati, O.; C. McCabe, Logansport, Ind.; Th. Mungovan, Ft. Wayne, Ind.; J. Engesser, Custer, O.; E. P. Wills, South Bend, Ind.; H. Vogel and A. Vogel, Upper Sandusky, O.; J. Sullivan, Lafayette, Ind.; J. Connelly, Ft. Wayne, Ind.; E. J. Mug, Lafayette, Ind.; H. Eberle, Logansport, Ind.; J. Gardner, Defiance, O.; M. Manier, Versailles, O.; Ch. Uphaus, Glandorf, O.; C. Thienes, Indianapolis, Ind.; Mr. and Mrs. E. Eberle, Peru, Ind.; Mrs. R. F. Markey, Ft. Wayne, Ind.; Mrs. E. Burwell and daughter, Peru, Ind.; Mrs. J. Wessel and daughter, Mrs. Graf and son, Ft. Wayne, Ind.; Miss Hattie Brauer, New York.

LOCALS.

Mr. A. Weymann has our special compliments as the first at St. Joseph's

to obtain the enviable title of Bachelor of Arts, *summa cum laude*.

Our sincerest congratulations and best wishes of success to all the graduates of '97.

Our next scholastic year will begin on the 8th of September. New-comers are supposed to arrive September 6th.

On Pentecost Sunday, High Mass was celebrated by Father Clement, Fathers Maximilian and Bonaventure assisting as diacon and sub-diacon respectively. Father Bonaventure preached a very beautiful and touching sermon.

Messrs. C. Daniels and B. Besinger, who, during the scholastic year just closed have been employed at the College in the capacity of prefects and assistant professors, left for their respective homes on the 24th inst. with an understanding to meet again at the St. Charles Borromeo Seminary, Carthage, O.

The Catalogue for '96-'97 has already been distributed to the students and visitors at St. Joseph's on commencement day. The tasteful arrangement of its contents and its neat appearance reflect equally on the fine taste of our reverend secretary, Father Clement, and the superior business qualities of the printer, Mr. S. Rosenthal, Cincinnati, O.

Upon returning to the College next September, none, we are certain, will be more agreeably surprised than our younger boys. For a separate Minim Department a spacious and commodious building is being erected, adjacent to the southwest corner of the main building, and commanding a beautiful view of the College and the picturesque campus. The basement contains the gymnasium, a club room and several bath rooms. Eight music rooms, each furnished with a piano or a melodeon

for lessons or practice, a hall for band and orchestra rehearsals, and a room for the professor of music occupy the greater part of the first floor. The second floor is entirely reserved for the Minims. It consists of a spacious and cheerful study hall, recitation rooms, a reading room, prefects' rooms, etc. The dormitories, trunk rooms and wardrobe of the Minims are on the third floor. The study hall, recitation rooms and dormitories are well lighted and ventilated.

We express our compliments to the orchestra for the delicious treats which it has afforded us during the year and especially during the commencement week. Wagner's "Lohengrin," which had been masterly arranged by the Rev. Director, Father Clement, was ably executed as an introduction to the graduation exercises.

The Marian Sodality held its last monthly meeting on June 20th in the College chapel. The Rev. Moderator Father Benedict, in his address spoke some very timely and appropriate remarks. The present consultants whose term extends till the beginning of the next scholastic year are: "Messrs. F. Seroczynski, E. Ley, H. Reichert, C. Crusey, W. Laibe, U. Frenzer, G. Didier, H. Seiferle, S. Meyer and H. Luke. The sodality numbers at present 180 members.

On May 30th the Aloysians delivered their final program for the year 1896-'97:

MUSIC.

Poem. "Watching Little Children"
N. Keilman
 Recitation, "Some Things I Want
 to See".....G. Jeffers
 Poem. "The Collegian and the Jan-
 itor".....M. Peelle
 Declamation, "The Nation's Dead"

.....J. Hatfield
 Recitation, "The Star Spangled
 Banner".....C. Robrkemper
 Declamation, "At the Head of the
 Line".....Eug. Schweitzer
 Dialogue, "The Rival Speakers"..
John Wessel, Ed. Kiely
 An Egyptian Debate.....
 J. Finske, J. Keilman
 "The Aloysian".....Robt. F. Peelle
 MUSIC.

An after-piece in one act, "Prof.
 Bone's Latest Invention."

Prof. Bone.....Wm. Laibe
 Julius.....H. Kalvelage
 Ned.....G. Diefenbach
 Jeff.....T. Thienes
 Sam.....H. Hoerstman

TABLEAU.

On the feast of St. Aloysius. the A. L. S. celebrated their Patron-feast by a High Mass at 5:30 a. m. The Reverend Moderator officiated and the Aloysians received Holy Communion in a body. In the afternoon the society assembled in the Reverend Director's room, where they were introduced to their benefactor, Rev. Philemon Notheis. After this the Reverend Spiritual Director presented the members with a souvenir of the society.

Hope we shall meet you again.

ROBERT F. PEELLE,
 Librarian and Editor.

CLASS HONORS.

The following students have merited honorable distinction by attaining the highest percentage in their respective

classes at the semi-annual examinations:

CLASSICAL COURSE.

- Religion I.—S. Hartmann, M. Seipel, R. Monin.
 " II.—E. Schweitzer.
 " III.—F. Seroczinski, T. Travers, U. Frenzer.
 " IV.—D. Brackmann.
 Latin I.—B. Wittemann.
 " II.—S. Hartmann.
 " III.—Z. Yaeckle, E. Hefe, H. Seiferle, C. Mohr.
 " IV.—P. Kanney.
 " V.—P. Sailer.
 Greek I.—E. Hefe.
 " II.—U. Frenzer.
 " III.—E. Deininger.
 English I.—S. Hartmann.
 " II.—D. Neuschwanger.
 " III.—J. Boeke.
 " IV.—P. Staiert.
 " V.—T. Travers, D. Brackmann.
 German I.—J. Burke.
 " II.—E. Ley.
 " III.—S. Kremer.
 " IV.—H. Seiferle.
 " V.—I. Rapp, T. Sauer.
 French I.—G. Didier.
 " II.—D. Brackmann.
 Penmanship.—A. Schmidt, H. Kalvelage, A. Diller.
 Geography I.—C. Mohr.
 " II.—S. Hartmann.
 Bible History I.—M. Peele.
 " II.—S. Hartmann, W. Arnold, H. Kalvelage, R. Monin.
 U. S. History.—C. Mohr.
 Modern History.—P. Sailer.
 Arithmetic I.—E. Kiely.
 " II.—S. Hartmann, S. Kremer, W. Arnold, J. Wessel.
 " III.—T. Kramer, J. Steinbrunner, D. Neuschwanger.

- IV.—J. Boeke.
 Algebra I.—Z. Yaeckle, T. Kramer, D. Neuschwanger.
 " II.—V. Schuette, P. Kanney.
 " III.—D. Brackmann, J. Burke, T. Brackmann.
 Geometry I.—P. Kanney.
 " II.—D. Brackmann.
 Natural Philosophy.—D. Brackmann.

COMMERCIAL COURSE.

- Book-keeping.—P. Kanney, U. Frenzer.
 Book-keeping and Commercial Law, Class I.—T. Thienes. Class II.—C. Crusey. Class III.—E. Schweitzer.

(For other classes in the Commercial and Normal courses see the Classical Department.)

NORMAL COURSE.

- Geography.—J. Boeke, J. Steinbrunner.
 Physiology.—J. Boeke, F. Hoerst.
 Pedagogy.—J. Boeke.
 Civil Government.—T. McLoughlin.
 Music.—J. Steinbrunner.

ROLL OF HONOR.

- L. Eberle, W. Sullivan, E. Mungovan, E. Vogel, I. Zircher, F. Koch, J. Connelly, A. Riester, F. Kuenle, F. Seroczinski, T. Travers, J. Burke, E. Ley, W. Hoerdemann, B. Maloy, C. Crusey, H. Kalvelage, J. Morris, W. Arnold, H. Hoerstmann, J. Boeke, H. Reichart, J. Steinbrunner, J. Dwenger, C. Rohrkemper, A. Diller, C. Dider, J. Engesser, T. McLaughlin, E. Byrne, R. Murphy, J. Reifers, H. Meighan, W. Laibe, E. Schneider, E. Kiely, M. Peele, L. Panther, E. Wills.

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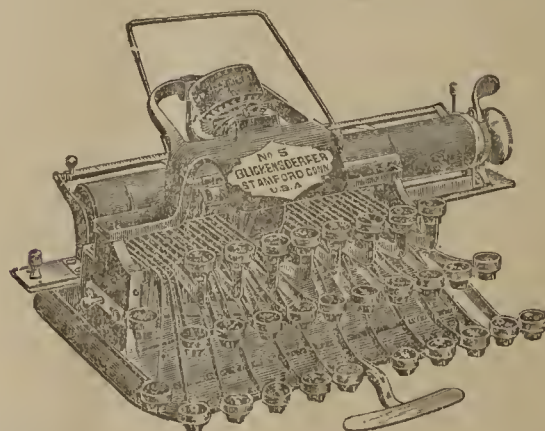
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References: Rt. Rev. Joseph Bademacher D. D.,
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Indianapolis, Ind.; Rev. H. Koehn, St. Joseph's
church, Logansport, Ind.

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